

LIBRARY OF PRINCETON
APR 11 1918

Vol. XXIX

No. 2

✓
THE
AMERICAN
M^cALL RECORD

Devoted to the
interests of the
M^cALL MISSION
IN FRANCE

issued
February - April
October - December

APRIL
1911

THE AMERICAN M^cALL ASSOCIATION
1710 CHESTNUT STREET PHILADELPHIA

THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION, February, April, October
and December.

BUREAU, ROOM 21, 1710 CHESTNUT STREET
PHILADELPHIA, PA.

SINGLE SUBSCRIPTION, Four numbers with Annual Report, postpaid, 25 cents a year. CLUB RATES, twenty or more subscriptions: To one address, 15 cents a year; to separate addresses, 20 cents a year. Club rates do not include the Annual Report.

OTHER PUBLICATIONS

CANTIQUES POPULAIRES. THE McALL MISSION HYMN BOOK. With the Music.
Price, postpaid, 75 cents.

SEVEN YEARS IN THE SEINE AND LOIRE VALLEYS. A New History of the Boat
Work. Illustrated. By George T. Berry. 5 cents a copy.

MODERN FRANCE AND THE McALL MISSION. By George T. Berry. 5 cents a copy.

A CONSECRATED LIFE, ELIZABETH ROGERS BEACH, MEMORIAL ADDRESS. By Rev.
E. W. Hitchcock, D.D. 16 pp. Price, 5 cents a copy.

THE WOMEN OF FRENCH PROTESTANTISM, 20 pp. THE EVANGELIZING POWER OF
THE McALL MISSION, 16 pp. By Mrs. Louise Seymour Houghton. Price of
each, postpaid, 5 cents per copy.

THE McALL MISSION: HOW DID IT BEGIN? By the late Rev. R. W. McAll, D.D.
Price 1 cent a copy.

HISTORICAL SKETCH OF THE AMERICAN McALL ASSOCIATION. By Mrs. Louise
Seymour Houghton. 10 cents a copy.

OUR DEBT TO FRANCE. New Edition. 16 pp. By Mrs. Louise Seymour Houghton.
10 cents a copy.

FRANCE FOR CHRIST. A Program for use in Sunday Schools; Illustrated. For free
distribution.

FRANCE FOR CHRIST. A Program for use in Young People's Meetings; Illustrated.
For free distribution.

A SKETCH OF THE McALL MISSION TO FRANCE. A Leaflet for use in Prayer-
meetings, etc. For free distribution.

REPORT OF THE TWENTY-SEVENTH ANNUAL MEETING. 10 cents a copy.

All remittances, except those for literature, should be payable to Mrs. Abraham R.
Perkins, Treasurer, 302 W. Upsal Street, Germantown, Philadelphia, Pa.

All orders and remittances for literature should be payable to Miss Harriet Harvey,
General Secretary, Bureau, 1710 Chestnut Street, Philadelphia, Pa.

Entered at the Post-Office, Philadelphia, Pa., as second class matter

The American McAll Record

TO EVERY READER OF THE RECORD

The Salle République Fund—the \$100,000 needed for our new Mission Building in Paris—is now within \$20,000 of completion. Our cherished hope of consecrating this new building to the Master's uses at the time of the Mission's Fortieth Anniversary, a year hence, will be disappointed unless these remaining thousands are very shortly subscribed. I have used all diligence in making our plans known, as I trust the amount already secured proves. In the name of Him to whom we would bring the gift, I earnestly ask your personal help that the necessary balance may be found within the present month. Let no subscription be withheld for fear the amount be oversubscribed. Every thousand dollars beyond the mark originally set would mean a building just that much more perfectly adapted to the need to be met, or located just that much nearer to the ideal site—the Place de la République itself. Would God that in that strategic center, in this prophetic hour, we might erect a place for His name, by reason of a gift which should double the present estimate!

In a recent letter containing a check for \$1000 were these words: "It would be a pity to let this opportunity for saving souls fail for lack of funds." The challenge of the Christ rings out more and more clearly as the months pass. Shall we accept or reject it? In its acceptance lies the promise of a new France. Begging such response as God puts it into your heart to make,

GEORGE T. BERRY.

156 Fifth Avenue, New York.

THE "STANDARD OF EXCELLENCE"

The National Sunday School Association and many missionary boards have fixed a standard which they are holding before their constituents as a worthy aim. Why should not our McAll Auxiliaries imitate their example?

That admirable book which most of us were studying last year, "Western Women in Eastern Lands," presents such a standard, containing twelve points. Not all of them are capable of adoption by all McAll Auxiliaries, yet we give them here, believing that many of our Auxiliaries will like to adopt some of them, and to adapt certain others to their possibilities.

1. A 15 per cent. increase in membership.
2. A 15 per cent. increase in gifts.
3. A definite pledge returned to the treasurer before June 15th, and paid before the following March 15th.
4. Equal quarterly payments before the 15th of March, June, September and December.
5. Contributions taken in the Sunday school.
6. Letters from officers promptly answered.
7. Magazine subscriptions equal in number to half the membership of the society.
8. At least one praise service held.
9. Day of prayer observed in February.
10. Two mission study classes.
11. Prayer calendar in the hands of every member.
12. An average attendance at regular meetings equal to two-thirds of the membership.

Making the first date of No. 3 read "November 15;" changing No. 4 to read something like the following: "Equal amounts sent to the National Treasurer before the first of December, February and April," omitting (perhaps) Nos. 6 and 11, and changing No. 9 to read "January 17 or the nearest practicable date," few of our Auxiliaries, if any, would find this an impossible "standard of excellence" to work up to. How many Auxiliaries are willing to try it for a year? How many of them will devise a better one, and report it at our Troy meeting?

The AMERICAN McALL RECORD

VOLUME XXIX

APRIL, 1911

NUMBER 2

Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

THE TWENTY-EIGHTH ANNUAL MEETING

of the

AMERICAN McALL ASSOCIATION

Will be held Wednesday and Thursday, May 3 and 4
in the Second Presbyterian Church, Troy, N. Y.

The Chairman of the Hospitality Committee is Mrs. William Sleicher, 75 First Street, to whom names of delegates should be sent at the earliest possible moment.

The speaker at the public meeting will be

THE REV. JOHN HAMPSTONE, D.D.

PASTOR EMANUEL BAPTIST CHURCH, BROOKLYN

A very interesting program is being prepared. The watchword of the convention will be BUILDING.

Only one month of work remains before our Annual Convention in Troy—a meeting for which every Auxiliary must surely feel the deeper sense of responsibility, because of the death of Mrs. Gurley, the acting president of the Auxiliary which is to receive the convention. A tribute to that consecrated and efficient woman will be found on another page. As the Troy Auxiliary is carrying on its work with new consecration, considering it now a doubly sacred trust, so let us all consider ourselves called to help by our presence so far as that may be possible. One president is preparing to mark the twenty-fifth anniversary of her Auxiliary by taking twenty-five delegates to the convention. Another suggests that we should all help by writing to those who were once active in the work, but for any reason have dropped out of it, urging their attendance at this meeting.

No decision has as yet been taken with regard to Alfortville. Mlle Maigne, M. Mabboux's sister-in-law, continues her work there, as well as at Ivry. Different workers do the public speaking.

The value of "tent evangelization" is being proved in many parts of Europe. In Kiel, in Northern Germany; Freiburg, in Baden, in Holland and elsewhere great crowds are attracted to "gospel tents." We have already mentioned the movement to establish one in the outskirts of Paris.

At the annual "Meeting for Study" of the Christian Unions (Y. M. C. A.) of Paris, the subject being "The Unions and Public Life," among other speakers were the Rev. Ch. Fleury, of our Rue du Temple Hall (Salle New York), who spoke eloquently of the civic duty of the young men of the Unions at the present day.

Another Christian convention of the same character as that of which we had a report in our February number (received just too late for that of December) is to be held in Paris during the last week in this month of April. A meeting preparatory to this conference was held on January 17, in the Church of the Saint-Esprit, Pastor Saillens presiding. Since that time a preparatory meeting has been held in this church every Tuesday evening. Surely the "Christian Convention" of the present month will bring a benediction upon the Christians of Paris.

That French Christians are deeply stirred by the religious needs and problems of the time is evident from this and other significant facts. For example, the noted English evangelist, Gipsy Smith, will be holding a second "mission" in Paris while these words are being printed (March 11th to 20th). As "The Gipsy" speaks only English and all the meetings of this mission, like those of last year, will be conducted entirely in the English language, this movement is the more significant. It is hoped, indeed, that a meeting especially for students may be held during the course of Mr. Smith's visit, at which all the addresses will be translated into French, but on the whole this mission is intended for the English-speaking people of the French capital. Preliminary

meetings, also in English, are being now held—the week beginning March 6th—in the Methodist chapel of the Rue Roquépine, the speakers from Monday to Friday evenings being Pastor Samuel Anderson, well known to many of our Auxiliaries; Dr. Hiatt, of the American Union Church (Dr. Chauncey Goodrich's successor); Dr. Shurtleff, the Revs. W. G. Allen and A. J. Keating—all pastors of English chapels of various denominations in Paris. On the Saturday evening following these preparatory services, Gipsy Smith will open his mission.

Hearing that Mr. Goodrich would be in Paris at the beginning of January, M. Beigbeder, wishing to bid him good-bye and give a welcome to his successor, invited him, Dr. Hiatt the new pastor of the American Church, the Rev. Mr. Mesny, of the American Episcopal Church, both of whom have been invited to join the Paris Committee, to dinner at the Hotel Terminus with the members of the Paris Committee and some of our workers, M. Eugène Réveillaud, Pastors Saillens, Bonnet, C. E. Grieg, Mr. Twyeffort, Mr. S. de Grenier-Latour, Dr. Benham. Prof. J. Monnier, Pastors H. Merle d'Aubigné, L. Peyric, Christol, Ch. Fleury, G. Gallienne and Em. Chastand were also present. Pastor Bach was unfortunately in England and Bishop Ormsby in Palestine.

The lovefeast was a very pleasant one. At the dessert M. Beigbeder expressed to Mr. Goodrich a most cordial appreciation of the great services that he has rendered to the Mission during the years of his ministry in Paris. In replying Mr. Goodrich expressed his appreciation of his intercourse with the French Protestant churches, and more especially with the Mission. A friend he was and a friend he would remain of our cause. M. Merle d'Aubigné spoke a few words of welcome to Dr. Hiatt and the Rev. Mr. Mesny. Mr. Réveillaud told of his deputation tour in the United States with Mr. Dods years ago, and M. Christol thanked M. Beigbeder for his kindness in bringing together this company of workers and friends from both sides of the Atlantic.

Mr. Mesny, though a British subject, was asked to join the Paris Committee as a representative of America, since he

was educated in America, married an American lady and is assistant rector of the American Episcopal Church. He is a Norman by birth, being a native of Alderney, one of the Channel Islands, and speaks French perfectly. His co-operation in committee meetings (he has not yet accepted the invitation) would be very effective.

A remarkable "children's temperance festival" was held in the great Protestant Church of the Oratoire on the 19th of February. It was organized by the Parisian committees of *l'Espoir* (Band of Hope) and *l'Étoile Bleue* (the Blue Star), the juvenile branch of the Blue Cross Society. The ancient church was crowded to its uppermost galleries. Between the addresses by Pastors Saillens, Matter, Barbey and Jezequel were songs by the great chorus of children. M. Saillens adopted for his text that motto of the children of the French Revolution, nearly a century and a quarter ago, "Tremble, Tyrants, We Shall Grow Up!" and pictured something of the change which these "temperance children," if imbued with the power of the Holy Spirit, may bring to pass in France when they "grow up." As all our readers know, a very active temperance work is carried on in all our McAll halls, and doubtless a considerable proportion of this audience was composed of members of our Sunday and Thursday schools.

The Pope's order, placing the age for the first communion at seven years, when (to quote the rescript) "a child is able to distinguish between ordinary bread and the eucharistic wafer," was probably intended, so far as France is concerned, to bind to the Church the children of indifferent or free-thinking parents, bringing the little ones into personal relations with the priest at an age so early as to counteract the anti-religious influences of their environment. With such an object every devout heart, whether Protestant or Roman Catholic, is surely in sympathy. The clergy of France, however, who, no doubt, are better able to see all around the subject than we, or even than the Pope, anticipate only unfortunate results. The whole power of the clergy over souls, says the Bishop of Nice, rests on the catechetical instruction—lasting usually a year—given before the first communion. Should this instruction be given

between the ages of five and seven it would necessarily be too elementary to meet the needs of the adult religious life. As Monseigneur Chapu perceives, nine children out of ten, if not a larger number, will never receive any further religious instruction, and even the children of "the faithful" will be worse off, religiously, than they have been heretofore. Every McAll worker knows that though the children of our Sunday and Thursday schools disappear from their places during the period of instruction before their first communion, they are pretty sure to reappear once that ceremony is over—clearly showing how little influence the priest or their Church has over them. It will be a sad thing, indeed, for France if the *curé's* influence be further diminished by the cessation of relations between him and the children at the age of seven.

A significant and hopeful sign of the times in France may be found in the attitude of certain Cabinet officers and other high functionaries toward religious liberty. M. Briand, until recently Premier, is by no means the only one who in public addresses has distinctly stated that the object of the government is not to banish religion from the land, but to force religion or any form of religion upon no one; to leave every man, woman and child in France *religiously free*.

In a recent debate in the Chamber of Deputies on the subject of an appropriation for prison chaplains, this view of religious liberty was clearly stated, and as the vote proved, sustained. It may be remembered that the Committee on the "Budget of Penitentiary Service" brought in a bill suppressing this appropriation. On January 23, Deputy Sibille (a Free Thinker) proposed an amendment appropriating 83,373 francs for the remuneration of "Catholic, Protestant and Israelite ministers" who attend upon prisoners.* In the course of his remarks M. Sibille said: "There should be neither a State religion *nor a State irreligion*; we ought not to claim religious liberty for ourselves alone but *for all who do not think as we do*." The amendment was then passed by 301 voices against 236.

*The purpose of this appropriation was simply to remunerate those ministers who, entirely without remuneration, have been attending upon prisoners *at their request*.

THEY PERISH FOR LACK OF KNOWLEDGE

A recently elected officer, drawing a generous check for the building fund, observed, "souls are perishing for lack of knowledge." It is as true in France to-day as it ever was in Israel of old. There is not a reader of the RECORD who does not know that this is true.

Yet let us all ask ourselves, for *whose* lack of knowledge are the souls of the French people perishing to-day? How many of us, seeking contributions for this cause, have been met by absolute ignorance of religious conditions in France on the part of men and women of education, culture, zeal for the Kingdom of God, large missionary interest, even? Who among us has not been disheartened by the apathy of such people, in the matter of contributing to this one cause—the cause of Christ in France? Who of us has not had to fight hard against cold discouragement, because the most cultivated, the most traveled person of our acquaintance, perhaps, has "never heard of the McAll Mission?"

If the large-hearted, benevolent men and women of the cities and towns in which there are McAll Auxiliaries had *knowledge*, would it be so cruelly hard to meet our pledges? Should we have been three years in raising a hundred thousand dollars for such a building as *every* church, charity, benevolent society, mission needs and *gets* without too much trouble, if our friends and neighbors had *knowledge* of the religious situation in France? In a certain far western city, of growth so phenomenally rapid that the churches have hardly found their way thither, and where vice of every sort is rampant, a movement was set on foot about last New Year's to raise \$60,000 for a Y. M. C. A. building. In *five days* the money was subscribed! In a fortnight it was nearly all paid in! Those people *KNEW* the conditions and believed that religion would mend them. Nothing in the world but *lack of knowledge*—not hard times, not lack of money, not "so many charities," nothing but lack of knowledge *here*, among us cultivated American Christians—is hindering the salvation of Christ's people of France. Let us all henceforth be apostles in our own circle, church, town, giving to those of whom we ask a contribution knowledge of why we ask it, and our collections will be increased thirty, sixty, a hundred-fold.

FROM LIMOGES

By J. CANET

We have had three Christmas trees—at Limoges, at Cognac and at Saint-Yrieix. All went off well, at Limoges especially; thanks to the generosity of our American friends the children had a fine entertainment. The Sunday scholars recited appropriate poems and the grown persons sang four-part hymns. Needless to say that all eagerly looked forward to the distribution of certain mysterious parcels, and the joy was complete when at last each could examine his “surprise.”

We have recently formed a Blue Cross (total abstinence) Society with fifteen active members. Our section is affiliated with the Central Society in Paris.

I have been giving lectures in neighboring towns, at Thiat in the Mayor's office, at Nexon, in the public school building of Conore where we had an audience of 320; at Dagnor, near Cognac, and at Saint-Yrieix. After each lecture I presented and carried a resolution, addressed to the Senators of our department, asking them to support the measure forbidding the use of absinthe in France, and the limitation and regulation of liquor saloons. The resolution having been forwarded, elicited very cordial replies. With one exception, the Senators assured me that they would support the bills when the time came for their discussion; every one highly approved of our campaign.

Replying to a question as to the need of missionary work in France, M. Canet says:

In Limousin (the department of which Limoges is the capital) fifty years ago a Protestant was a curious phenomenon. Even at the present day it is very easy to find persons who will ask seriously if Protestants have not cloven feet, and if the presence of one is not a sign of misfortune.

Barely four years ago I was in the house of the Mayor of a small village some sixteen miles from Limoges, when a little girl of about nine years came in, took her stand in front of me, but at a prudent distance, and stared fixedly at me. Amused by her minute examination I called her to me, and put a few questions about her school, her studies and her play fellows, and gave her some pictures, which I explained to her when

she seemed somewhat at sea. I asked her why she had looked at me so attentively. She replied that her mother had advised her to come and see the "Protestant, for he was not the sort of people that every one else was!" So long as the Roman clergy had power in the government they left IGNORANCE behind them—no free primary instruction: every one must pay who went to school. Where people were poor the children remained ignorant. Few went to school more than six months—at most a year. The Bible, the Word of God, was useless to those who could not read it. Naturally public worship was formal, *outward*, a matter of routine, without life.

The immediate consequence of this ignorance was superstition. Unable to go to the sources of religious life, the spiritual nourishment of which they were in need, knowing nothing of the God of love revealed by the Saviour, the people were, of course, superstitious. They would go in crowds on the most absurd pilgrimages to miraculous springs for the healing of diseases of all kinds, and even—oh, irony!—of stupidity. Numberless saints were adored—one preserved the wheat, another made the hens lay, a third guarded against thunder.

In the cities, where education was more general, the results of clerical education were not happy. Indifference, incredulity, hatred came to be the general attitude toward everything pertaining to religion. The working masses, profoundly occupied with social problems, anxiously sought outside of the Gospel the solution of their difficulties. Why not? Since the Gospel was to them the synonym of error, falsehood, since it seemed to be the most powerful agent for keeping them down, they would have none of it.

This state of mind is what we have to deal with in all parts of our country. It is safe to say that in general France is ignorant of the Gospel. It is therefore necessary, indispensable, to make it known to the people. The Protestant churches are too few to take upon themselves alone the colossal task of "the evangelization of France." We have urgent need of help, of the regularly maintained help of our brethren in other lands in order to carry on this difficult task—a task so difficult, indeed, that it would be insane even to attempt it if it were not the will of God that it should be done.

Does any one say: "You have been at this work for long years; have you any results?"

Yes, thank God, we have results. We are often called to wonder at the profound and durable changes produced by the Gospel, not simply in individual souls, but in their social life. I could tell—I have already at other times told—of transformed homes where there was once discord, disunion, hatred, wretchedness—now peace and concord reign, and comfort is the result. Here they offer us a cup of tea—"the Protestant *tisane*" (herb tea) they call it—there they proudly show us a waxed floor, a new piece of furniture; another family has taken rooms at higher rent, so as to have a kitchen apart from the bedroom, and so on. In proportion as the influence of the Gospel penetrates the community there is an increase of sociability, people visit one another, invite their friends to see them. With peace of heart and the joy of salvation material well-being is more pronounced. They are able to save money, because they no longer go to the *cabaret*. "You have left off drinking?" some one exclaims. "Ah, true, I had forgotten, you go 'to the Protestant' (to the meetings); you wear the Protestant button" (our temperance button).

In a village of Corrèze (the department adjoining Limousin) they call chemical fertilizers "the Protestant powder," because it was converts to Protestantism who first began to use them.

What is our present duty? Instead of relaxing our efforts, we must make the most of existing circumstances to labor more intensely, give our works more life, more vigor, greater extent. We have urgent need of help.

In this time of incredulity, in the midst of this generation without God, without Christ, in view of the diminishing authority and credit of the Roman Church, we must put forth every effort to gain this people who have given up all religion. We must proclaim the Gospel of salvation.

Arduous, difficult the task surely is, especially in the rural districts, but magnificent, inspiring, blessed, demanding long patience and a living faith. This task is the task of our Mission. It is a task in which we urgently need the help of the Christians of America.

AN INTERESTING PROPOSITION

REV. CHARLES MERLE D'AUBIGNÉ

The Rev. Dr. F. Scott Lidgett is one of the most influential men in English Methodism and the distinguished editor of the *Methodist Times*, the great organ of the Wesleyan Church.

Last September, on the occasion of the Pope's condemnation of *Le Sillon*,* an article signed by Dr. Lidgett appeared in his paper, from which we extract the following:

The policy of Pius X has brought about a complete rupture between the Vatican and the French Republic. Its result has been to strengthen the influence of French monarchists and reactionaries at Rome. The condemnation of the Sillonist movement is therefore the result of motives essentially political, behind which lies the incurable hostility which exists between Rome and democratic progress. In it France and the world in general find a new proof that the Papacy is as invincibly opposed to the ideals of modern life as to modern thought. By a succession of disastrous decisions the Pope has broken not only with the State but with the intellectual activity and the social aspirations of France. The fact that Pius X is animated by a sincere though very narrow piety gives to the situation a character even yet more tragic. It would seem that the more pious the Pope is the more violent becomes his attachment to his principles. If Christianity had no other representative than the Roman Church its cause would be lost.

But it is impossible to accept this conclusion. The civilized world is under too great obligations to France, and is too much interested in her prosperity for us to resign ourselves to see the cause of Christ in that country thus jeopardized, with nothing more than a sterile regret. Notwithstanding its brilliant qualities and its apparent frivolity the French character is *fundamentally religious*. The history of Christianity in France, the influence of its great religious writers and of its missionary labors, sufficiently prove this affirmation.

After depicting in excellent terms the conflict between the French intellect, "athirst for liberty, truth and progress," and the desire for an exterior authority, which has been going on in France for centuries, resulting in the triumph of ecclesiastical tyranny, and at the same time in the destruction of religious authority, Dr. Lidgett adds:

This result, however, is not fatal. Another alternative exists. Is it not possible to awaken in place of the lost external authority that newer testimony of which Christ is the object, and with which support from without is superfluous? Is not the hour when all efforts to reconcile priestly tyranny with secular progress have failed the hour for preaching the Gospel in all the plenitude of its spiritual power,

*Concerning which see an article in the February RECORD, condensed from *Current Literature*.—EDITOR.

and with all the energetic impulse which this Gospel brings to those generous social aspirations on which the future of civilization depends?

In a word, the ruin of the Roman system in France is a loud call to Methodism and gives to it its opportunity. For Methodism precisely represents that gospel of love which includes and transforms all things. Methodism proclaims a triumphant assurance of faith, maintaining the soul far above the need of artificial supports. Furthermore, it shows spiritual experience to be a *fact*, a reality which can co-exist and live in harmony with all experimental realities. Finally, Methodism, with its social enthusiasm and the large place in its services which it gives to singing appears to be adapted to the social instincts and esthetic tastes of the French people. Witness, for example, the lively impression made upon the workingmen of Lille by the witness which the English Brotherhoods bore to Christ as the great spiritual and social Liberator.*

To sum up, then, we commend the present situation to the serious consideration and the prayers of the Methodists everywhere. Next year the Methodists of the whole world are to hold a great conference in Toronto, Canada. Our French brethren will be represented there. Why should not we then encourage them to inaugurate a new forward movement with the sympathy and support of their brethren all over the world? The Methodist Episcopal Church, which has lately begun to work in France, would surely co-operate in a work of this sort. Such a movement should be French from beginning to end. But it might profit by the example of the great city missions of England, principally of those which have made most use of the social and musical branches of the work of evangelization. If great missions could be established on bold and well-considered lines in Paris, Lyons and other great industrial centres, the result might be the benediction of France and of the world.

One cannot but be impressed by the remarkable nobility of view and the clear and adequate comprehension of our religious situation manifested by the editor of the *Methodist Times*. The importance of his proposition is also clearly evident. It has not passed unnoticed in his own country, but has given rise to an animated discussion in England, resumed in the columns of *l'Évangéliste*, the French organ of Methodism.

Thus Gipsy Smith, the fervent evangelist, whom many Parisians had the opportunity to hear last winter at the Salle Gaveau and the Church of the Holy Spirit, strongly approves of the project:

The way in which the French people opened their hearts to my message last March was admirable to such a degree that the National Council of the Free Churches of England has made arrangements for me to make a second visit in March.† I was convinced then, and I still am convinced, that France is ripe for the Gospel of the Cross.

*An account of the visit of a delegation from the English P. S. A. Brotherhoods to Lille was given in the RECORD for October, 1910.—EDITOR.

†See the account on page 4 of this number.—EDITOR.

Sir Percy W. Banbury, the eminent director of the *Contemporary Review*, comments on our Protestant churches in words not entirely satisfactory, but concludes by advocating an energetic effort of the kind suggested by Dr. Lidgett :

The people of France are in very little sympathy with the Protestant churches of France. A large number of wealthy Protestants are conservative or reactionary in politics, while the masses are republicans even to fanaticism. Politics divide the people of France far more than us in England. Methodist fervor suits the Catholic temperament far more than the austere Calvinism of the Continent. Our [Methodist] form of religion is more popular and our ecclesiastical sentiment far broader [than Calvinism]. We are Catholics in the best sense of the word. The times appear to me opportune for a new Methodist movement in France.

The Rev. D. S. de Moulpiéd, a veteran of evangelization, who is said to be as eloquent in the language of Shakespeare as in that of Corneille, says among other things :

France is as completely lost to the Vatican as was Germany in the sixteenth century, though for different reasons. The French people have been taught that outside of the Roman Church there is no Christianity, that this Church has the monopoly of God, religious truth and sacramental grace. The result is that for a Frenchman to leave the Church in which he was brought up is to break with the Christian religion. The people do not know the New Testament. * * * This is one of the reasons why evangelization is so difficult in France; but this very difficulty is an appeal to action. *No nation, least of all a republic*, can maintain itself without religion. Spiritually intelligent Frenchmen recognize that there is safety for their country only in faith in God and in goodness.

Unfortunate symptoms in the moral situation are not lacking, but the true disciple of Jesus Christ can never be a pessimist. The French nation still has faith in its own destiny, and idealism is not dead in the land of Joan of Arc.

M. de Moulpiéd says further :

Many French pastors have the sacred fire, and are expecting the baptism of the Holy Spirit. France should be evangelized by Frenchmen. The Reformed Church—the Church of the Huguenots—is separated from the State. Separation has created a difficult situation, but glorious days are to come. There is a grand harvest preparing for the Church which has survived three centuries of persecution, and which bears the "Burning Bush" upon its shield.

It will be readily understood that Methodist pastors who have labored or are still laboring in France have not been the last to give cordial and earnest approval to the project in question; but it is significant to observe that they appear to be less persuaded than their brethren in England of the possibility of French Methodism undertaking, by itself alone, a task of such large scope.

Among numerous expressions of opinion on this subject we cite that of the excellent Rev. G. Whelpton, who for a score of years has carried on a work of evangelization in France:

Your diagnosis of the French mentality is a correct one [he says to his English co-religionists]. But after my long experience of missionary work in France, and my acquaintance with the men of France, I ask myself if any effort along this line would not be more effective if it were the joint effort of *all the evangelical churches of France*. Taken separately, they are weak and widely scattered. Since the French Revival [in the fourth decade of the last century], which greatly stimulated them, these churches have been remarkably united. Recent conventions and missions (like that of Gipsy Smith) have demonstrated that they are waking up. Such a union in action would permit an appeal for help, not only to Methodists but also to Presbyterians, Baptists and Congregationalists of other lands. *Any vigorous effort made in Paris or Lyons should receive the support of all evangelical churches.*

This is also the opinion of the Rev. Theodore Roux, director of [Methodist] missionary work in Brittany:

“A Church which has only some twoscore pastors in an immense country like France cannot have much authority nor much initiative.” Pastor O. Prunier, president of the [Methodist] Theological School at Neuilly, writes: “Our pastors are already overburdened with their mere daily task. Their number is so small that we cannot hope to find among them those special and varied gifts which would be indispensable to such an enterprise. This is why it appears to me that even if the work were to be sustained from an œcumenical point of view by Œcumenical Methodism it would be absolutely necessary to call in the help of those pastors and laymen of other churches who appear to us to be peculiarly qualified for one or another part of the work.”

And the editor of *l'Évangéliste*, M. Matthieu Lelièvre, after emphatically agreeing with Dr. Lidgett as to the importance of giving the work contemplated a character purely French, “French from beginning to end, carried on under French auspices and in conformity with conditions rendered necessary by the French character,” thus concludes:

I am convinced that Methodism is too weak in France to take the sole responsibility of such a work. French Protestantism itself is too weak for any one of its fractions to undertake it. French Methodism has a double origin, of each of which it is equally proud. It is at once the child of English Wesleyanism and of the Huguenot churches. The Separation law has put all our churches upon the same level, and now,

as never before, they may all unite in a great work of evangelization. It is by federating (not fusing) that they will have the best chance of success. This has been abundantly proved by the *Mission Populaire* (McAll), the *Mission Intérieure* and the recent Christian conventions.

What will be the outcome of this project. Will "Ecumenical Methodism" have a sufficient sense of the tragic character of the present hour to turn a part of its attention from its vast enterprises in the pagan world and direct it to our country? Will it prove competent to rise high enough above confessional preoccupations to undertake in our large cities and our industrial centres *a thoroughly evangelical but absolutely disinterested work*? This question we ourselves cannot answer, but the future will show.

For the moment it must suffice us, with the largest sympathy, to make known to our French Protestant churches the interesting proposition of the English journal and to bring into relief the eminently large fraternal and cordial attitude of our Methodist brethren in France.

—From the *Journal de l'Évangélisation*.

THE NEW DIRECTOR OF THE GRENELLE WORK

Though the support of the large and important work at Grenelle (one of the oldest stations in Paris, founded in the second year of the Mission) has been taken over by the Canadian Association, the interest of our own Auxiliaries in it has by no means died. It has long been one of the most important "institutional" works of the Mission, and of late years has been under the care of M. de Grenier-Latour, Assistant Director of the Mission. Last fall, our readers will remember, M. de Grenier was constrained by his increasing duties as Assistant Director to resign this work, and it was given into the hands of M. Georges Gallienne.

M. Georges Gallienne, writes M. Merle d'Aubigné, is a native of those Channel Islands whose inhabitants pride themselves on having conquered England, and still call the King of England the Duke, as in the days of William the Conqueror. Although a British subject, he is, therefore, Norman French. He belongs to a family of ministers, his grandfather and father both pastors in the Channel Islands and pioneers of the Methodist revival in France more than half a century ago. M. Georges Gallienne studied at the little Methodist Seminary in Paris, and at Richmond College, England, and has perfect command of both the English and French languages. He became the assistant of the well-known Pastor Hocart in Paris, and

labored energetically among the *chiffonniers* (ragpickers) in the slums of Grenelle, and later was pastor in the old Huguenot town of Le Vigan, in the Cevennes. After eleven years in the sunny South he went to the misty and smoky North and plunged into the midst of the fray. The people of Aniche are mostly infidels, drunkards and extreme socialists. There are many glass blowers among them—most difficult people to reach. M. Gallienne gained the friendship and confidence of some of their leaders, and did a fine work among them for three years.

But his little children were growing up. There are no secondary schools in Aniche, and M. Gallienne, whose wife is the niece of our chauffeur evangelist, M. Sainton, was glad to accept our call to Grenelle. He has been very successful here.

M. Gallienne is a fine writer, and has contributed to that excellent review, *Foi et Vie*.

I called (continues M. Merle d'Aubigné) the other Sunday. M. Gallienne had gone to the Mission boat, but Mme Gallienne had a fine band of girls listening to a talk by a missionary lady from Africa. With such a devoted and clever wife, and his knowledge of English, M. Gallienne will be most useful.

[Peculiar significance inheres in the fact that the girls of Grenelle are being trained to missionary interest. Long years ago the Grenelle station was in charge of M. Escande, whose brother was a missionary in Madagascar. It will perhaps be remembered that when his brother and his colleague, M. Migault, were cruelly murdered by some natives, our Mr. Escande felt an imperative call to go to Madagascar and take up his brother's work. There has, therefore, always been a special tie between Grenelle and the foreign mission field.—EDITOR.]

“Some who have been attending the portable hall have found their way to the Protestant church,” writes one of the workers in Lille, “and desire to become adherents. I had a great opportunity recently of preaching the Gospel to a large gathering on the occasion of a funeral in the district. Many heard the Gospel then for the first time, and we are always thankful to be able to take these occasions for bringing the truth of the Word of God before people who would never enter a church or a Mission hall.”

AN ENVOY FROM FRENCH PROTESTANTISM

Those of our readers who were privileged to attend the great missionary conference in Edinburgh last June, being particularly interested in France before they went thither, must have been impressed by the address of Pastor A. Boegner, D.D., General Secretary of the Paris Missionary Society. It was indeed only one among many soul-stirring addresses, but it so vividly and truly sets forth the claims of France "upon all who seek to advance the Kingdom of God," that not only they who heard it at Edinburgh, but all who have the religious interests of France at heart, will be glad to find some extracts from it in this number of the RECORD. Especially will those who are anxious to convince indifferent persons of the pivotal importance of France in the furtherance of the Kingdom be glad to find in these passages a clearer presentation of the facts than perhaps they have themselves been able to make.

At the invitation of Mr. John R. Mott, Dr. Boegner came to this country in the beginning of the year, and has been heard in a number of pulpits and before several companies of ministers. He called at the Bureau of the Association, and several of our members have met him, among others the Editor of the RECORD. The *Missionary Review of the World* for March contains an article by his pen, and an editorial note warmly commending him and his errand to this country. The best presentation of his motive and spirit in visiting America, however, is found in his own parting words to certain friends in Paris, printed on the first page of the January number of the *Journal des Missions Évangéliques*:

There are in the United States men and groups of men whose thought, overleaping the frontiers of the missionary enterprises of the American societies, embrace in their holy ambition the entire non-Christian world. To come into contact with these men, to obtain the reinforcement—before all things spiritual—which their love, the contagion of their zeal, and, if God permits, their support would give us, this is my desire, my prayer, in going to America.

Of course, Dr. Boegner and his society hope that the Christians of this country will give some financial, as well as spiritual, support to the immense foreign mission task which has been laid upon the small and relatively poor Reformed Church of France. But, as money is certainly not his chief

object in coming here, neither was it that of the society which he represents in consenting to his temporary absence. The leading article in the same number of the *Journal des Missions*, speaking of Dr. Boegner's departure for this country, says that financial aid is "only a secondary consideration" in his visit.

The essential purpose of his journey to America is to put us into fruitful communication with men and a society in which at this time reigns the ardent, passionate desire to advance the Kingdom of God in all parts of the world.

Pastor Boegner is a warm and very intelligent friend and advocate of the McAll Mission. Naturally so, for he perceives that back of the foreign mission work which his society has been carrying on the past seventy years *must* stand an evangelized France, if that society is to work to any good purpose. Therefore, he is quite as ready to speak and almost as well equipped to speak for the McAll Mission as for the work to which he is particularly pledged. His stay in this country is necessarily brief, for he must be in France for the annual meeting of his society. He will doubtless be on his way back before these words meet the eyes of our readers. But every one who reads those extracts from his words spoken at Edinburgh which are given in this number will surely find in them, as they would have done in his addresses in this country, a strong and intelligent plea for the extension of the McAll work. Such a foreign mission work as French Protestants are doing absolutely requires a large supporting constituency. Dr. Boegner's society is even now confronting a large deficit, simply because its converts in the foreign field are increasing so much more rapidly than our McAll converts (and those of other agencies) in France. Varily, we of the McAll Mission who desire the conversion of the whole world to Christ, do need to double our efforts, to multiply our prayers for the conversion of the atheists, infidels and indifferent in France!

By a rather curious coincidence, one of our directors entertained last month a missionary from Northern China who had been present at the Edinburgh Conference and had heard Pastor Boegner's address there. He described it as exceptionally fine, and as making a profound impression.

FUSION OF FRENCH PROTESTANT SOCIETIES

A movement of great importance to the welfare of French Protestantism has recently come to a successful termination in the fusion of two important home missionary societies, the *Société Centrale d'Evangelisation* and the *Société Evangélique de France*, under the title *Société Centrale Evangélique*. In this movement Pastor Benjamin Couve, Vice President of our Paris Board, and editor-in-chief of the principal Protestant religious newspaper, *Le Christianisme au XXme Siècle*, and also president of the *Société Centrale*, has taken a large part, and his joy in the success of the movement is correspondingly great. We wish that space would permit the publication of at least a part of his address on the occasion of the perfecting of this union, December 13, 1910. So very clear, dispassioned, and yet impassioned, a presentation of the actual religious condition and the religious outlook in France is precisely what all supporters of the McAll Mission ought to read.

At the hour of the fusion of the two societies Mr. Couve saw a new prospect open, inspiring at once dread and courage—yet on the whole encouraging. He and his colleagues had indeed lost certain illusions. First, "and this loss is a great gain," the illusion that France will easily become Protestant. "We no longer consider as gained to the Gospel a community which has cast off allegiance to its priest." The second lost illusion is that evangelization should be carried on apart from, or above, the churches; "it is indeed not so much a question of gaining members to the Church as of gaining them to the Saviour," yet evangelization "cannot and ought not to do without the Church." The third illusion is that to evangelize is to "combat Catholic error and detach Catholics from their Church," or to "enter into controversy with free-thinkers." "The more purely *evangelical* our evangelization becomes, the more disinterested it shows itself to be," the better. The fourth illusion is that "the work to be accomplished is an easy one."

To lose these illusions is a great gain. The most encouraging fact, however, is that Protestants of France, without waiting to agree on matters of opinion, or even of belief, have now "decided, notwithstanding inevitable diversities, to unite to spread abroad the Gospel."

M. EUGÈNE BURNAND AND "THE PARABLES"

ERNEST GORDON

There has been recently on exhibition in Paris a picture of quite exceptional power entitled "Holy Saturday." It represents the eleven gathered on the gray morning after the crucifixion about the table where, two evenings before, they had partaken in solemn exaltation of the last supper with their Master. Now his mangled body lies in the rock tomb and they—utterly disillusioned and hopeless—have come together for the last time before disbanding. Since Arthur Clough wrote "Easter Day—Naples, 1849" the bewildering discouragement of the apostles has nowhere found so powerful an expression.

The artist, M. Eugène Burnand, has long been known on the continent as a masterly landscapist, animal painter, historical painter, portraitist, illustrator and etcher. But it is in his more recent phase—that of painter of religious themes—that M. Burnand is destined perhaps to be best known. To all the technical power and subtlety of his earlier work are added an originality of treatment and a depth of insight which must eventually attract evangelical Christians the world over to him. Where was ever portrayed the astonishment and expectation of the two disciples hurrying to the grave on Easter morning with such power as in his picture placed by the French government in the Luxembourg? Leonardo da Vinci's "The Last Supper," wonderful *tour de force* of a genius, a superman, who could do all things with easy mastery, has no specifically evangelical note. It was painted by a Christian, no doubt, but not by a profound or spiritual Christian. Now that which distinguishes M. Burnand's work is just these qualities. To the Christian Church of our time has been given a man who understands her message and can interpret it. * * *

But we must pass to what M. Burnand himself considers his greatest achievement, his eighty-four illustrations of the "Parables of Our Lord." These were originally exhibited in the Salon of 1908, the authorities giving to them the high honor of a special and separate room. They excited immediately the greatest attention. M. de Vogüé of the Academy and Robert de la Sizeranne of the *Revue des Deux Mondes* have de-

scribed the profound impression made on themselves and the public generally by the originals. The technique is in black and white, though certain numbers are in colors. Singularly enough it is the first time in the history of Christian art that the parables of our Lord as a whole have received interpretation by an artist's pencil. The present illustrations are the result of long years of meditation and labor with the New Testament ever in hand.

The rich delineation of character and the precision with which the slightest reaction of feeling is caught and fixed are striking. M. Burnand has chosen to give his interpretation of the context a universal character. There is nothing typically Jewish or archæological here. One can hardly decide whether these features belong to our day or to that of the Early Church, whether the landscapes are Palestinian or of Languedoc. The late M. Tissot, with whose illustrations to "The Life of Christ" one is inevitably tempted to compare the Parables, sought, after a patient archæological apprenticeship, to put before our eyes the very people who gathered about our Lord and listened to His teaching. It is doubtful if he succeeded. M. Burnand's method is broader and at the same time intenser. Tissot was indeed a religious man. After a deep experience he withdrew into a Dominican monastery and set himself to decorating missals and painting religious themes. But one cannot help feeling in his work that certain externalism which is the characteristic trait of Catholicism. M. Burnand, on the other hand, has the Protestant penetration, the Protestant realism. He gets at the inner core of character. With him, further, are the specific notes of French Protestantism—its lucidity, its perspicuity, its moral depth. One could quickly guess that Mr. Burnand sprang from that rich soil which has produced Vinet and Amiel, Agassiz and Secrétan, Edmond Scherer, Frédéric Godet, and so many other fine, clear minds.

What pictures these are!—the unjust judge, for example, merciless Roman prætor of the haughtiest days of the Empire; the son among the evil vineyard men—gentle, fresh, full of earnestness and goodness.

In the parable of the fisher's net we have the sight of a vast sea rolling in under a dark sky—a deep suggestion of

coming judgment. Here is the uncanny Judas figure of the enemy sowing tares in the wheat; here the digger of hidden treasure anxiously looking about to see if he is observed; here the guest without a wedding garment cowering in desperation under the look of his royal and inquiring host. How perfectly is the psychology of the two sons in Matt. xxi, 28-31, depicted: the one assenting, with childish features full of charm and beauty behind which a weak soul sleeps; the other, the obstinate one, with face of bronze in which are written struggle of conscience and strength of character. Then there is Lazarus, sick and exhausted, with a background of vast arches and pillars at the entrance of a Cæsarean palace, three admirably drawn dogs looking at his wasted figure in inquiring sympathy; and the woman who has found her lost coin, standing under a vine-covered pergola and holding it up with glad satisfaction for her neighbors to see. In the eleventh-hour laborers there is a touch of quiet humor. One sees the indignant spokesman protesting for his motley, meridional fellow laborers against the palpably unequal payment, while the factor with feigned surprise reasons and admonishes. The pearl of great price is a title which befits picture as well as parable. It has, apparently, an autobiographical element in addition. For the younger of the two men bending over the magnifying glass which he holds above the priceless pearl is, if we mistake not, M. Burnand himself—a beautiful and tactful confession of faith.

At Laforce in the pleasant Dordogne country Pasteur John Bost established many years ago a little colony of mercy where epileptics and other suffering ones are cared for by the Huguenot churches of France.

Annual conferences for Christian edification are held summer times at this centre, and among the speakers this year was M. Burnand, whose subject was, "The Relative Place of Art and Charity in the Christian Life." He praised the sympathetic and self-denying labors of the workers in the homes ("Bethesda," "Compassion," "Pity," "Siloam"), remarking that "at first thought a Christian painter might be tempted to break his brushes in pieces when he compared these blessed charities with his own work," but then he went on to say, and the remark is, we judge, in the nature of a personal confession:

"I know an artist who, thirty years ago, declared himself ready after a violent struggle to give up his career and to offer himself to these workers here at Laforce if God would clearly show him that it was His will. He came out of this internal conflict confirmed in his calling, which means perhaps that art has its place in the Divine plan of restoring the Eternal Beauty to a corrupted world."

Now this is precisely what the parables of M. Burnand have been doing.

At this critical moment in the religious history of France there is raised up an incomparable witness to the power and winsomeness and depth of that teaching, the form of whose testimony is peculiarly fitted to appeal to the highly sensitized French mind. It was by the prophet that "God at sundry times and in divers manners spake in time past unto the fathers." It is by a painter that He has spoken to the French people of to-day.

M. Burnand has illustrated the words of the Divine Parabolist for a people whose faith is broken. But besides this, he has brought consolation and confirmation of faith to a multitude of Christians. Copies of his drawings are more and more to be found in the Christian homes of the continent. The Parables appear in stereopticon reproductions in the country churches of France and Switzerland. For a special reason Protestants are indebted to him. For generations we have been charged with indifference, if not hostility, to the beautiful, and have been taunted with our Calvinistic bareness. Now, the bare, too, has its beauty for those with seeing eyes. The glimpses of the stars on a winter evening through the stripped, clanging branches of a great oak, have a charm as real as those of the sunshine striking athwart the blossoms of an apple tree in May. There is in the gloaming of an autumn evening a seriousness which is truly Calvinistic. But this sombreness is none the less a beautiful and rare thing. M. Burnand realizes this and can give it embodiment. Out of our ranks has come one who understands us and can interpret our tradition with consummate ability, and we are grateful to him for it.

M. Burnand has spoken of himself as "a convinced Calvinist." Men of this way of thinking can generally be depended

on when great moral issues are under discussion. One is not surprised, therefore, that it is just he who has drawn the most powerful of all the anti-alcohol posters which warn the French against that vice that threatens to destroy them as it destroyed the nations of antiquity. * * *

Some years ago M. Burnand was asked to address a gathering of Christian students in Switzerland. He chose as his subject the "Religious Art of Italy," but went on to open his own heart concerning the mission of a Christian artist as he conceived it. Artists who are indeed Christian men are not so common nowadays. Indeed, to the very word artist attaches at the present time an unpleasant suggestion of Bohemianism. It is good, therefore, to listen to this confession of one who is both a master in his vocation and a devout follower of our Lord. M. Burnand speaks, as he draws, with unerring precision and with thorough understanding of the content of the Gospel.—*Record of Christian Work.*

SOCIAL SETTLEMENT WORK IN FRANCE

"Ah, no," said a French workingman, going out from "The Fraternity" of Nantes, "they haven't the same 'good God' here whom they have in the Church; this one is really 'good.'"

"The Fraternity" is the new hall of the McAll Mission in Nantes—the city of "the Édict." More and more, as the years go on, the McAll Mission in France, while carefully preserving its original character as a work of evangelization, has come to perceive that evangelization is not to be carried on by preaching only, nor even by religious meetings only. It has come to perceive that the great wave of anti-religious socialism which is sweeping over France is to be met, and converted into a truly religious movement, only by social works of a truly religious character. Therefore, in such industrial centres as Lille and Roubaix in the north, Nantes in the west, Marseilles in the south, Limoges in the centre, in the workmen's districts in Paris and elsewhere, the Mission has entered upon a true settlement work, pronouncedly religious, but at the same time truly "social."

The "Solidarity" of Roubaix, the first social settlement

in France, dating from the year 1898, the "People's House" (le Foyer du Peuple) in Lille, the "Fraternity" of Nantes, the "Green House" (la Maison Verte) of Montmartre, and the Salle Populaire (Popular Hall) of Grenelle, both in Paris, are the most important settlement houses of the McAll Mission, with the newly-founded "Fraternity" of Marseilles, and only the lack of funds for building stands in the way of a large increase in the number of these. The question of workers—so critical a question with us—would not be a serious one, even if every one of the sixty-five stations of the McAll Mission could be provided with a settlement house; for in the thirty-eight years of its existence the Mission has trained a whole generation of Christian workers. An important proportion of its salaried agents—evangelists and others—and the majority of its volunteer workers, are converts of its mission halls.

The activities of these settlements vary as to detail in conformity with the environment and its special needs, but they are alike in being not only frankly religious but evangelistic in character, being avowedly carried on as means to one end—promotion of the religious life among the French people. With no attempt at proselyting, in the English sense of the word (in French the noun "proselyte" means simply convert, and "to proselyte" is to lead an unbeliever or indifferent person to the religious life), with no effort to make Protestants of Roman Catholics, or even of infidels and atheists, but simply to make Christians of them, the purpose of the McAll Mission is now, as it was in the mind of Robert McAll, its founder, to awaken the religious instinct and bring men, women, children into conscious relations with God. This single purpose animates all the activities of every settlement house, as truly as the services of its evangelistic halls.

However differing in detail, the activities of each settlement—like those of social settlements everywhere—may be grouped under three heads, work for children, for young people of both sexes, and for adults. The children's work includes not only the Sunday and the Thursday schools, but the Ecole de Garde (care of children out of school hours) and temperance work. The "Thursday school," which was devised by

Dr. McAll, partly as a feeder to the Sunday school and partly as an additional means of giving religious instruction, has in later years been adopted both by the Protestant and the Roman Catholic churches, especially since the secularization of the public schools, for the purposes of religious education, Thursday being the school holiday in France. The Ecole de Garde gathers the school children into the settlement building during the hours between the close of the public schools and the supper hour, when their parents may be supposed to have returned from their work. In the court of the settlement house, after a simple luncheon, these children have an hour or more of play, safe from the dangers and the contaminating influences of the street. At five o'clock they are gathered within doors, to prepare their lessons for the next day, with the help of volunteer assistants, usually young ladies. Among other things, their physical condition is studied, and cod liver oil is administered to those whose vitality is below par. In the Nantes "Fraternity" forty children respond to the call: "To oil!" and line up to receive their portion before being dismissed to their homes. The work of the "Band of Hope" is considered especially important in a country where intemperance has become a menace to the vitality of the nation. In Lille, where there is a saloon to every five male inhabitants, the temperance work of the Foyer du Peuple among children, as well as adults, has assumed a character of almost national importance.

In none of the Mission Settlement Houses does the question of recreation occupy so large a space as in the settlements of England and the United States. No doubt there are other reasons for this besides the thoroughly evangelistic character of the McAll settlement work. As a matter of fact, it has not proved to be as necessary in France as it seems to be in our own religious settlements to use recreation as a means of bringing young people under settlement influences. What Professor Barrett Wendell says in his discriminating book, "The France of To-day," is true, however paradoxical it may seem in this period of anti-religious conviction in France: "One can hardly come to know the French as friends without acknowledging them to be, as a people, genuinely and

deeply religious." "Our people are not made for atheism," said a Frenchman lately; "the heart has too large a place with them for that." That these judgments are correct seems to be attested by the fact that nothing more recreative is needed to bring young men to the mission halls than a well-lighted reading and conversation room, furnished with materials for letter writing, or to attract young girls than a room where they may meet to sew and talk. Out of these simple attractions grow local Young Men's and Young Women's Christian Associations, which sooner or later may form integral parts of the National Y. M. C. A. and Y. W. C. A., but which often remain merely local societies.

Recreations, both for the young people and their elders, are indeed offered in the settlements, but they are all of a serious nature—a "tea meeting," more or less after the English manner, a stereopticon lecture or course of lectures. These lectures, always avowedly moral and usually distinctly religious, always attract large audiences. A literary entertainment, thoroughly French in character, but in France hitherto used chiefly for the propagation of political socialism, the "Contradictory Meeting," has been adopted and adapted by the Mission with very great success. The "Contradictory Meeting" is in fact a debate, the floor being open to opposing speakers after the orator of the evening has had his hour. An eloquent speaker, such as the Rev. Frank Thomas, of Geneva, the French Pastors Ruben Saillens, Wilfrid Monod and others of exceptional eloquence, presents the claims of the Christian religion, hears objections and makes replies. During the past year three courses of from three to five such meetings were held by the Mission in Paris. As the settlement halls were not large enough to accommodate the crowd, "Cinematograph theatres" were hired, one of them in the Rue de Rivoli, the very heart of the city; the others in the workingmen's districts of La Villette and Menilmontant. The addresses were rather apologetic than evangelistic, being directed to audiences at once hostile and ignorant, but that they left an impression was shown by increased attendance at the religious meetings of the adjacent Settlement Houses.

—L. S. H. in *The Presbyterian Banner*.

THE PLACE OF PROTESTANT FRANCE IN THE ADVANCEMENT OF THE KINGDOM OF GOD

From the Edinburgh Address of Pastor A. BOEGNER, D.D.

"I am he that came out of the army": this is the motto that I am anxious to put at the beginning of my message. To speak of the missionary task of French Protestantism is to speak of a battle of which it is difficult to say which is the more striking and awful, the greatness and importance of the fight, or the weakness and the insufficiency of the army.

Consider first the battle.

There was a time, not very long ago, when it would have been rather difficult to speak freely of the task of the French Protestants. Now we see and enjoy better things, and it is with a feeling of perfect freedom that I undertake to explain the work entrusted by God's providence to the sons of the Huguenot and other French Protestant churches.

The present vocation of these churches is different, but not inferior to their vocation in the past. Their first vocation was suffering for Christ. Three centuries of persecution have put them in the first rank of martyrdom. But now their calling is work. Circumstances have put before them, both in France and in the world, a task of exceptional magnitude.

First of all, in France itself, I say it without hesitation: *to win France for Christ would be a conquest of the first missionary importance.* In order to understand it, consider the position occupied by the French-speaking Protestants in the Latin world, and in that still larger world which is reached, penetrated, influenced by the French spirit. This influence derives from the special gifts and especially from the clearness and simplicity of thought, and from the classical beauty and strength of expression, which God has bestowed on that nation. Every nationality has its advantages and mental powers; the gift of the French genius is to find out that form of the truth which renders it fit for transmission and diffusion, which transforms it into a currency easy to circulate from hand to hand, from mind to mind, up to the extremities of the thinking world.

Now measure the importance, for good or for evil, connected with that circulating power of French expression of thought. Consider the tremendous influence, through the

whole world, of works like those of Voltaire, of Rousseau, of Renan. Consider the present, continued influence of political and social formulas stamped by the French Revolution! Is it not, therefore, a question of world-wide importance to know whether this power of clear expression may be lost for the service of the Gospel, or put in the service of it, as it has been in the last century by a Vinet or an Adolphe Monod; in the seventeenth century by a Pascal; and, first of all, in the sixteenth century by a Calvin?

This is what makes the future of French Protestantism a question of œcumenical importance. * * *

I do not forget the still vivid and sound elements in the Roman Catholic Church of France, but how hindered, how imprisoned, how powerless they are! Therefore I say: French Protestantism is perhaps not the only, but certainly it is the best and the most available means of influencing the French genius in the direction of pure and evangelical Christianity; of "bringing"—even in France—"into captivity every thought to the obedience of Christ;" of putting, in a word, the French spirit and language into the service of the Gospel.

Therefore, brethren, come over and help us! I say "come," because there is no sufficient help where there is no personal interest and presence. Without a General Beckwith (a Scotsman!) settling in the Waldensian Valleys, the Waldensian Church would not have become the instrument it is now for the Gospel in Italy. Without a MacAll settling in Paris, the *Mission Populaire* would not have been started. Yes, come and help! Help our churches! Help our works of evangelization! Help us to be in France not a dying remainder of a beautiful past, but a powerful leaven which must penetrate the meal until the whole shall be leavened.

I cannot help fearing lest some of you will consider my statement exaggerated. You think we are too ambitious; you think it is not possible that such tremendous responsibilities should have been entrusted to so small a body as is our Protestantism. Your doubts do not surprise us, because they are our doubts. We, too, can hardly believe that God may have such high intentions concerning us. But the Lord Himself

forces us, by decisive signs of His power acting through our weakness, to trust Him and to obey His orders. And these signs are *our Missions*. * * *

Two years ago the delegates of France, of French Switzerland, of the Waldensian Valleys of Italy, of all the churches and missions working in South Africa, were attending the Jubilee of our Mission of Basutoland. Seventy-five years earlier the first missionaries, three young Frenchmen, Casalis, Arbousset, Gosselin, had made their first appearance in the country. It was desolated by war; the population reduced to a small number; cannibalism born out of famine and misery: a dying nation under a wise chief. Now the tribe numbers 450,000 souls; it still occupies, under the British protectorate, its own country as a native reserve; a Church of Christ has been established numbering now 17,500 communicants and 7,000 catechumens. A native pastorate; a native work of evangelization of the country; a native share in our Upper Zambesi Mission; a splendid and complete system of schools: these were the facts which it was given to our delegates to witness and to report to us. What a joy, what an awful surprise for the old Huguenot Church!

But Basutoland is only the first of a series. Twenty-five years ago F. Coillard, one of our Basutoland missionaries, started for the interior, and out of his labors a new mission is born: the well-known Barotse or Upper Zambesi Mission. * * *

Are not these three missions—the Basutoland Mission, the Transvaal and Lourenço Marquez Mission, the Zambesi Mission—strong proofs of the apostolic calling of our churches?

But I hasten to add this: if our missions in South and Central Africa appear to us to have strong claims on your sympathies, we dare to claim these sympathies with the same energy, and, perhaps, with more emotion, for those other missions which the providence of God, by means of historical events, has committed to our care in the vast area of the French colonial empire.

Every one who is acquainted with the facts knows that the chief responsibility for the heathen and Mohammedans in the French Colonies rests on the French Protestants.

Now, what have we done in order to fulfil this responsibility? The foundation of the Senegal Mission, fifty years ago; the taking over, at the same time, of Tahiti and of the Society Islands; more recently, the taking over, from the London Missionary Society, of one of the Loyalty Islands, and the starting of a mission in New Caledonia; the taking over, from the American Presbyterians, of their stations of the Ogowe River, in the French Congo, and the creation of new stations there; and last, but not least, the entering into the field of Madagascar, not to weaken or to drive out, but to help and to supplement the English and Norwegian missions—at what a cost of labor, of suffering, of money and of life, many of you know—this is the work we have done and for which we have trebled in ten years our expense and our staff. Does it not show how and to what extent we have accepted the task which God has entrusted to us in the Colonial Empire of France? * * *

But now we turn to our friends, and ask them in turn: Do you know what French Protestantism is, upon which circumstances have imposed such a crushing charge? We are utterly insufficient for our work. God knows it, but you must know it also. We are, in France, a small minority, scarcely one to sixty; not more than six hundred thousand souls. Do you know what it means for one-sixtieth of the whole French population to counteract the effort of the other fifty-nine sixtieths? Do you realize what it is to struggle in isolation, with scattered forces, against the pressure of surroundings which are either Roman Catholic or indifferent, if not free-thinking and atheistical, in many cases hostile? Do you know what it feels like for a Church, itself often half frozen, to consume its own heat in keeping itself alive, and nevertheless to go out to fight and to conquer? If you realize all this, you will not be surprised if this conclusion is a very earnest and solemn request for help. In the presence of God, I call upon you to consider our work as being not only *our* work. I take this work and I throw it on the heart and on the conscience of evangelical Christendom. I commend it to the affection, to the prayers and to the help of all true friends of the Kingdom.

THE COLPORTEUR AT HIS WORK

It is not easy for us in this country to appreciate the difficulties with which French people who were religiously brought up are called to meet if they would be loyal to their principles. A colporteur tells of offering a Bible to a group of women in Ivry, the Mayor of which, it will be remembered, is a Free-thinker. One of the women said that her husband would not permit her to own a Bible. "I have one already," said the second, "but if I had not, my husband would not let me buy one." "Times are changed," observed the third, who had once attended one of our halls. "Was it not always thus?" asked the colporteur. "Oh, no, not at all!" replied the women. And then they explained to me that formerly they had gone to church, had been married there, and the children had been baptized; but since their husbands had been employed by the Town Council they would hear no more about any kind of religion. "I understand; there is some one at Ivry who has not only the power to find places for some of his electors, but who is very eloquent and has the power to persuade people that there is no God, and that the world made itself!" The former attendant at our hall in the Rue Nationale burst out laughing. "And to think that they can be made to believe such rubbish. But to tell the truth, monsieur, they are no more atheists than most people, only, you see, they must swallow all that or lose their places!" The colporteur continues:

"Another young woman to whom I showed my books exclaimed, more in shame than in anger, 'A book like that is not allowed inside our house.' 'Then do you hate God, madame?' 'Oh, no, far from it, I assure you; but I must confess that, to keep the peace, I can never mention such matters before my husband.' I asked her if her husband was not employed by the Town Council, and she said he was, astonished at my making such an accurate guess, so I told her my experiences with her neighbors. 'It is not quite the same with my husband. He is a Socialist and a Freethinker by conviction, and would be prepared to suffer for his convictions. But with these men it is they only who have the right to have any opinions, and their wives must hold their tongues or it is misery in the home!'"

IN MEMORIAM

One of the penalties we pay for living is the being called to stand beside dying beds and open graves. Since the Association entered upon its second quarter century of existence its bereavements have been many. Especially has this been the case since the new year. The present number of the RECORD contains memorial tributes to four of our most devoted and faithful members—two of them presidents of Auxiliaries—women in the prime of life whom we might have expected to be long with us. They are so many precious links with a better world—not, we may believe, simply of beatific rest, but of service all the more potent and joyful because performed with fewer limitations and larger knowledge—the very joy of our Lord.

MRS. LEWIS E. GURLEY

The death of no woman in that city could have cast a deeper shadow over the community or vitally affected more of its religious and philanthropic organizations than has that of Mrs. Lewis E. Gurley, president of the Troy (N. Y.) Auxiliary, which occurred on January 27th.

At a largely attended memorial service, held February 12th, tributes were paid to her as president of the Woman's Auxiliary of the Orphan Asylum and as a foremost officer in various missionary and other boards of her church, both local and national. The movement to celebrate in Troy and Albany the jubilee of the Women's Foreign Missionary Societies found her as its leader, chosen by common consent to give it impetus in both cities by the force of her inspiring enthusiasm.

Mrs. Gurley was one of the founders of the Troy Auxiliary of the McAll Association—its president for the first year—ever since then a vice-president, and for ten years past its acting president. On January 12th she presided at a regular meeting with her usual infectious cheerfulness, she alone of all present knowing that a week from that day she was to go to the hospital for an operation.

In Mrs. Gurley were combined in a wonderful degree the intellectual, the practical and the spiritual—soundest common sense, united with a spiritual strength, which came, as one has said, "from her habitual communion with God. Every new

thought, every untried act had been prayerfully presented for His blessing."

From the beautiful tribute of Mrs. Peck, presented on behalf of the Auxiliary at the memorial service, a few extracts will serve to show what Mrs. Gurley stood for in the McAll work: "Our meeting, on the occasion of the death of Mr. McAll, remains to us an imperishable memory. With face luminous with love and peace; with manner most reverent; with voice melodious, she led in prayer. The prayer was succeeded by her address, which glowed with the brightness of her spiritual nature." "She gave of herself freely, not only in prayer and speech, in service and encouragement, but also in bounteous offerings of money, to extend the Master's kingdom. She had a faculty of seeming to add to every donation a personal quality." "Under the guidance of her wisdom and experience, the rugged paths were smoothed, the heavy burdens lightened."

Full as she was of duties and cares, Mrs. Gurley entered enthusiastically into the preparations for the annual meeting of the American Association in Troy in May as general chairman, planning carefully the work of the committees, before her enforced retirement from active participation in the work for—as she believed—a brief time only.

"The failure of her heart and hand is a bereavement in many ways, both to our Troy Auxiliary and the American Association. Their members will miss her stimulating leadership, her magnetic presence, her inspiring prayers, her rare addresses, her gracious words of welcome, her cheerfulness, her enthusiasm; in short, the benediction of her vigorous ability and her deep sanctity."

MRS. J. S. BERRY

On January 19, 1911, our beloved and honored Vice-President for Maryland, Mrs. J. S. Berry, was called into life eternal. One of the founders of the Baltimore Auxiliary, she had through twenty-seven years steadfastly maintained her enthusiasm, personal effort and generous support. To those who carried its burdens she was ever ready to give sympathy and encouragement, and her beautiful presence was in itself a benediction. Though she had passed into the eighties, few were

conscious that she was failing. Since she has gone it is known that she had set her house in order and was joyfully waiting for the summons, not impatiently, for in her last interview with the writer she spoke of "what a privilege it is to live in this day, when on all sides we hear great news of the Kingdom." Her going is not death, but life. On her dressing table was found a little card, on which was written the following lines. They so fully express her attitude of mind that we can but quote them:

"Think of—

"Stepping on shore and finding it Heaven!

"Of taking hold of a hand and finding it God's hand!

"Of breathing a new air and finding it celestial air!

"Of feeling invigorated and finding it immortality!

"Of passing from storm and tempest to an unbroken smile!

"Of waking up and finding it glory!"

MISS MARY L. HUNTINGTON

In the death of Miss Mary Lanman Huntington the Norwich Auxiliary of the McAll Association is bereft indeed, and it is difficult to realize even now that the possibility has become the reality, and that she is no longer with us in human form.

On the death of her beloved mother she accepted the office of president as a sacred trust, and brought to it a rare combination of qualities. Always ready for duty where conviction led the way, she was strong and efficient in her quiet power, and ever inspired confidence. Familiar with the work and its personnel from its inception, both in France and at home, conversant with and deeply imbued with her mother's ideals, conscientious and painstaking in execution, she planned nobly and unselfishly, and never for a moment gave an impression as of an added duty or a burden. She gave herself, withal, as a privilege, an opportunity, loyally met and cherished. Her last efforts and almost her last words were of the work she so graciously fostered and guided.

Cultivated, sympathetic, broad-minded, generous, philanthropic, with many friends, and allied with many interests, she gave to the McAll Mission her unswerving devotion. Her

companionship gave us joy, and our loss is a deep sorrow, for we loved her as a dear friend, but we can rejoice in what she was, so essentially true and faithful to the end, and so *meet* for the inheritance of the saints in light.

MISS ELIZABETH T. BROWN

The Philadelphia Auxiliary, while mourning the departure of an early friend and constituent member, Miss Elizabeth T. Brown, of Chestnut Hill, feels glad gratitude for her long and useful life on earth. From the formation of this Auxiliary, in 1880, three years before the organization of the American McAll Association, during more than a generation she earnestly worked for the McAll Mission, enriching it by her prayers, labors and gifts. As the first treasurer, and later as manager and vice-president, she never faltered in her service, even when strength failed in advancing years, nor did she cease her activity until she had secured a member of her own household to be her faithful successor. Late in January this year she peacefully fell asleep, to awake as a part of the "great cloud of witnesses" encompassing those still left below to "run with patience the race."

HOME DEPARTMENT

Pittsburgh

Mr. Berry paid his annual visit to Pittsburgh March 11th-13th. Our young Auxiliary of Sewickley had the lion's share of his time, as he gave them all of Sunday. On Monday afternoon Mrs. Joseph W. Marsh opened her beautiful new home in Woodland Road to the managers and friends of the Pittsburgh Auxiliary. The day was an ideal one, and everything conspired to make this one of the best meetings our Auxiliary has ever had. That Mr. Berry made a deep impression was evidenced by the desire created to "do something" in order that Pittsburgh may have a share in the fortieth anniversary fund. The managers are now facing the problem of how to change impression to expression.

The Woman's Jubilee has afforded an excellent opportunity for the exhibition of our literature. The General Secretary prepared a very attractive exhibit for the great Philadelphia meetings. It will be carried to the Troy Convention. Pittsburgh and other cities have followed in the same line. How Washington improved the opportunity is here told—at the editor's request—by the devoted and indefatigable Secretary of Literature of that Auxiliary:

The "Woman's National Foreign Missionary Jubilee" celebration, held in Washington, February 2d and 3d, presented a somewhat different opportunity from that of the Sunday School Convention, held last May, as it was of local, rather than of international, interest. Yet it was an opportunity to be gladly welcomed by the Secretary of Literature.

In the first Congregational, the "Conference Church," two large rooms on either side the entrance were set apart for the display of literature of all denominations working in the foreign field. Having secured an introduction to the chairman of the Literature Committee, I asked to be allowed a place to exhibit the McAll literature. This request was most cordially granted, and I was invited to meet with the committee, bringing my leaflets with me. With what a delightful spirit of Christian fellowship we all worked together, and how lovely the exhibit was when the final touches were given! Nothing was for sale except "Everyland" and "Western Women in Eastern Lands." All literature was for free distribution, and there was much of helpfulness and inspiration to be gained from the different methods of work suggested by the various denominations. A table was given me near one of the entrance doors, and, like all the rest, it was prettily draped with blue and white bunting. Above it, against the wall, hung a sign, "McAll Literature," about which was festooned the French flag, loaned by a member of our Auxiliary. The beautiful brochures and leaflets of the McAll Association displayed on my table attracted universal attention. Some of the visitors took this literature with more interest than any other. Many were the questions asked and gladly answered concerning the work of the Mission. Here, as at the Sunday

School Convention, I met some who had once been interested in the McAll; others who still kept in touch with the work. All were urged to take an active part once more, and were supplied with leaflets to read and pass on to others. Much of our literature was distributed and was generally received with very thoughtful attention.

HANNAH L. KELLY.

Little did Miss Kelly think, probably, of so immediate a response to her faithful work as actually took place. The Washington jubilee was barely over when a letter came to the Bureau from a person entirely unknown, living in a place where certainly no address has ever been made in the McAll interest. The writer said that she had become much interested in the McAll literature exhibited in Washington at the jubilee, and sent a contribution "for love to Christ and to France, where she spent some time last summer."

The Field Secretary was in Philadelphia from February 11th to the 16th, speaking five times in churches, Sunday school and two drawing rooms, to large audiences, although his visit was coincident with the great Missionary Jubilee. His appeals for France were full of inspiration, and aroused even unwonted enthusiasm.

Notwithstanding that the Field Secretary has in certain places found public interest much occupied by the Women's Jubilee, his recent tour appears to have been wonderfully encouraging. There were five meetings in Philadelphia, "cordial and progressive," in Baltimore, and in Washington, where "new Episcopalian, Baptist, Presbyterian and Methodist friends" were discovered. In Syracuse much enthusiasm was shown in a meeting in the home of the new president, Mrs. Leonard. The annual meeting in Buffalo was particularly encouraging. Rochester was full of enthusiasm. No doubt as much encouragement was found in Detroit, Dayton and Pittsburgh—yet to be visited at the time of this writing.

A colporteur one day saw the village priest up a tree in his garden, and asked him if he would not like to have this wonderful Book. "He came down from the tree, and welcomed

me most warmly, saying, 'I love the Gospel, and never weary of preaching it to my people. Several having said that they did not know it, I have given them copies of the Gospels freely; so I fear you will not do much here. I am sorry, and wish you all success.' 'You will be surprised,' I answered, 'to learn that I have already sold twenty books in your parish.'"

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

JANUARY 16—MARCH 16, 1911

MASSACHUSETTS, \$262.05		NEW JERSEY, \$1,846.25	
Northampton Auxiliary	\$50 00	Montclair Auxiliary	\$350 00
Worcester Auxiliary—		Morristown "	136 25
Grafton Baptist Church . . \$3 05		Newark "	110 00
" Y. L. S. S. Class		" Special Gift	200 00
Cong'l Church	4 00	Plainfield Auxiliary	1,050 00
Grafton S. S. Cong'l Church	5 00		
" Primary Depart-		PENNSYLVANIA, \$6,492.52	
ment Cong'l Church . . .	50	Chester Auxiliary	\$94 22
Grafton Junior Society		Easton "	30 00
Cong'l Church	4 50	Philadelphia, Special Gift	3,000 00
	17 05	" "	1,000 00
Worcester Auxiliary	155 00	Philadelphia Auxiliary	1,322 30
Uxbridge, Deborah P. Atherton	10 00	Pittsburgh, Special Gift	1,000 00
		West Chester Auxiliary	46 00
CONNECTICUT, \$1,264.89			
New Britain Auxiliary	\$100 00	DISTRICT OF COLUMBIA, \$479.50	
New Haven, Special Gift	1,000 00	Washington Auxiliary	\$379 50
Norfolk Cong'l Church	44 06	" Special Gift	100 00
Norwich Auxiliary	110 83		
Woodstock, The Pansy Band . . .	10 00	ILLINOIS, \$83.00	
		Chicago Auxiliary	\$55 00
MARYLAND, \$577.00		" Hyde Park Presbyterian	
Baltimore Auxiliary	\$575 00	Church	25 00
Brentwood	2 00	Evanston, 1st Presbyter'n Church	3 00
		MICHIGAN, \$20.00	
NEW YORK, \$3,594.25		Detroit	\$20 00
Brooklyn, Special Gifts	\$285 00	MINNESOTA, \$100.00	
New York, " "	700 00	Minneapolis Auxiliary	\$100 00
New York Auxiliary	2,479 25		
Rochester "	120 00		
Rochester	10 00		

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

OFFICERS

President

MRS. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

Vice-Presidents

Mrs. JAMES A. GARFIELD, Northern Ohio	Mrs. F. B. DWIGHT, New Jersey
Mrs. J. V. FARWELL, Illinois	Mrs. GROVER CLEVELAND, New Jersey
Mrs. HENRY A. LAUGHLIN, Western Pa.	Mrs. EDWARD H. SEMPLE, Missouri
Mrs. FRANCIS WAYLAND, Connecticut	Miss ANNA L. DAWES, Western Mass.
Mrs. A. F. BEARD, Eastern N. Y.	Mrs. SAMUEL M. VAIL, Northern N. Y.
Mrs. W. H. FENN, Maine	Mrs. H. N. PAUL, Eastern Pa.
Mrs. JOHN HAY, District of Columbia	Mrs. W. W. SEELY, Southern Ohio
Mrs. RANDOLPH H. MCKIM, District of Columbia	Mrs. FREDERICK G. MEAD, Central New Jersey
Mrs. HENRY WOODS, Eastern Mass.	Miss McVICKAR, Rhode Island
Mrs. A. L. CROCKER, Minnesota	Mrs. J. WARREN GODDARD, N. Y. City
Mrs. C. A. SEVERANCE, Minnesota	Mrs. JOHN S. NEWBERRY, Michigan
Mrs. BENJAMIN HARRISON, Indiana	

Board of Directors

Term Expires 1911

Mrs. FRANK B. KELLEY, Elizabeth, N. J.
Mrs. J. LEWIS CROZER, Chester, Pa.
Miss ISABEL W. SEMPLE, Philadelphia
Mrs. EDWARD YATES HILL, Philadelphia

Term Expires 1912

Mrs. W. R. NICHOLSON, Philadelphia
Mrs. JOHN F. KEATOR, Philadelphia
Mrs. ROBERTS LE BOUTILLIER, Wayne, Pa.
Miss IDA SIMPSON, Philadelphia

Term Expires 1913

Miss ALLETTA LENT, New York
Mrs. GEO. E. DIMOCK, Elizabeth, N. J.
Mrs. ADAM H. FETTEROLF, Philadelphia
Mrs. LOUISE S. HOUGHTON, New York

Treasurer

Mrs. ABRAHAM R. PERKINS, 302 W. Upsal Street, Germantown, Philadelphia

Corresponding Secretary

Mrs. H. L. WAYLAND, 511 S. Forty-second Street, Philadelphia

Recording Secretary

Mrs. JOHN H. SCRIBNER, Oak Lane, Philadelphia

Representative Secretary

Rev. GEORGE T. BERRY, 156 Fifth Avenue, New York

General Secretary

Miss HARRIET HARVEY, Bureau, 1710 Chestnut Street, Philadelphia

Auditors

J. H. JEFFERIS

W. W. ARNETT

Attorney

HENRY PLEASANTS

PARIS COMMITTEE OF DIRECTION

Honorary President
MR. LOUIS SAUTTER

President
REV. H. BACH

Vice-Presidents
REV. B. COUVE MR. O. BEIGBEDER

Secretary	Treasurer
MR. E. J. ROUILLY	DR. H. J. BENHAM
REV. CHAS. E. GREIG; REV. SAMUEL GOUT; MR. ROGER MERLIN; PROF. J. MONNIER; HON. EUGÈNE RÉVEILLAUD; REV. R. SAILLENS; MR. L. VANDEN PERREN TWYEFFORT, REV. E. BONNET and RT. REV. BISHOP ORMSBY.	

Director
MR. O. BEIGBEDER

Assistant Director
MR. SAMUEL DE GRENIER-LATOURE

Corresponding Secretary for the United States
REV. HENRI MERLE D'AUBIGNÉ

PARIS STATIONS AND DIRECTORS

8 Boulevard Bonne-Nouvelle (Salle Baltimore) 129 Rue Marcadet, Montmartre (Maison Verte) (Rev. L. Peyric) 4 Rue du Temple (New York) (Rev. Charles Fleury) 90 Rue d'Allemagne, La Villette (Dr. H. Benham) { 13 Rue de la Lancette, Bercy (Rev. C. E. Greig) 142 Rue du Faubourg-St.-Antoine (Rev. Chas. E. Greig)	{ 19 Rue de l'Avre, Grenelle 157 Rue St. Charles, Javel (Rev. Georges Gallienne) { 157 Rue Nationale 8 Rue Danton, Kremlin-Bicêtre (Rev. H. Merle d'Aubigné) 6 Rue Etienne Dolet, Ménilmontant 105 Rue Véron, Alfortville 7 Rue Parmentier (Ivry)
---	---

PROVINCIAL STATIONS AND DIRECTORS

Amiens, 54 Rue des Archers	MR. THOMAS LOCKERT
Aullène and Ajaccio	
Béthune, Rue de la Gendarmerie	MR. S. FARELLY
Calais, 51 Rue Galilée	MR. HENRI BRUN
" Rue Deneuille	
Cognac (Haute-Vienne)	
Desvres, Rue du Temple	MR. ARNOLD MALAN
Fives-Lille, 165 Rue Pierre le Grand	PASTOR HENRI NICK
Grasse, 21 Place aux Aires	MR. A. QUÉHEN
Lagny-sur-Marne, 9 Rue St. Denis	PASTOR MICHAELI
Limoges, 6 Rue Bernard Palissy	MR. J. CANET
Lourches, Rue de la Mairie	PASTOR VINCENT
Marseilles, 40 Quai du Port; 35 Boulevard Vauban; 10 Rue Bernard	PASTOR LOUIS BIAU
Nantes, 5 Rue Amiral de Chaulfaut	MR. E. CHASTAND
Nemours, 7 Rue du Champ de Mars	MR. J. COOREMAN
Nice, 12 Avenue Borriglione	MR. F. DE SAINT VIDAL
Rochefort, 30 Rue du Champ de Foire	MR. J. DÜRREMAN
Roubaix, 123 Boulevard de Belfort	
Rouen, 124 Rue St. Hilaire	MR. C. VAUTRIN
Saint-Etienne, Rue de la République	DR. HASTINGS-BURROUGHS
Saint-Nazaire, Rue de Cran	MR. P. CORBY
Saint-Quentin, 11 Rue Thiers	PASTOR POULAIN
Saint-Yrieix, 26 Avenue de Châlus	MR. J. CANET

BUREAU OF THE MISSION

36 Rue Godot de Mauroi (Second Street East from the Madeleine)